

THE
ANTI-SLAVERY RECORD.

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NO. 1.

Facts showing the safety of Emancipation.

It is objected to the American Anti-Slavery Society, that its scheme would "turn loose" upon the community two millions of avages, to plunder and destroy. To be more particular, the following things are feared.

1. The emancipated slaves, out of revenge, would murder their masters.
2. They would refuse to labor for wages.
3. They would starve, from inability to take care of themselves.
4. From these causes agriculture would be brought to a stand, and the country would be ruined.

There is an old adage, that "Honesty is the best policy," and it is said somewhere, that "*the Righteous shall prosper.*" But we shall not now argue the matter on this ground. The question is, whether the immediate abolition of *property in human beings*, and the substitution of impartial laws for despotic will,—*provided the slaveholders should make the change themselves*, would be safe and beneficial to all parties. Common sense will ask, has it ever been tried? What do *facts* show? We shall present some facts that are established on unquestionable authority, remarking in the first place, that history fails to present *any facts* which give the least countenance to any of the fears we have specified.

ST. DOMINGO.

The moment we speak of meddling with slavery at all, the "Horrors of St. Domingo" are held up, and we are warned against the repetition of those dark and bloody atrocities which have stained the soil and the history of that, it is said, ill fated island. But who is there that knows the story of St. Domingo? Who is there that can put his finger on the authorities, and teach us the true order of events, and the real causes of the bloodshed? Not those who would frighten us from Emancipation. It is to their

purpose to deal only in empty declamation. By a thorough investigation of history, the following facts are established.

1. Previous to 1790, the French National Assembly decreed equality of rights to all citizens. The *free people of color* in the French part of St. Domingo, many of whom were wealthy, petitioned the Assembly that the decree might also extend to them. It was so extended—partially and ambiguously, in 1790, and explicitly in 1791. This exasperated the *whites*. They took up arms, and trampling upon the national cockade, commenced the civil war. Camps were formed, and massacres and conflagrations ensued, so horrible that the Assembly thought best to rescind its decree in favor of the *free people of color*. This again exasperated the *colored*. Massacre and devastation commenced afresh. The Assembly, seeing that *injustice* was not more likely to make peace than *justice*, re-established its decree, and sent commissioners to restore order. The quarrel still continued, after the arrival of the commissioners. The public buildings were burned and thousands were slain in the streets. These were the "HORRORS OF ST. DOMINGO." Be it remembered, that up to this time, NO ACT OF EMANCIPATION HAD BEEN PASSED OR TALKED OF.

2. The commissioners, Polverel and Santhonax, finding themselves at the head of only one thousand troops, issued a proclamation to the slaves, promising "*to give freedom to all who would range themselves under the banners of the Republic.*" Many availed themselves of the offer. This was done in the North. Polverel, on travelling to the West, found that this proclamation had begun to affect the minds of the slaves there, and that universal emancipation could not long be retarded. He, therefore, proposed to the *white planters* themselves to concur in such emancipation, *for the sake of their personal safety*. This proposition was almost unanimously acceded to. The proclamation of Polverel to the planters was dated in September, 1793. In February, 1794, the National Assembly, probably ignorant of what the commissioners had done, decreed the abolition of slavery throughout all the colonies of France. Thus at one blow were 500,000 slaves set at liberty, with no other preparation than a general concurrence on the part of the masters, and that too at a time of the greatest possible excitement.

3. THE RESULT. *It was peaceful and happy to all parties.* The following is the statement of the venerable Thomas Clarkson.

"With respect to those emancipated by Santhonax in the North, we have nothing to communicate. They were made free for military purposes only; and we have no clue whereby we can find out what became of them afterwards.

"With respect to those who were emancipated next in the South, and directly afterwards in the West, by the proclamation of Polverel, we are enabled to give a very pleasing account. Fortunately for our views, Colonel Malenfant, who was a resident in the island at the time, has made us acquainted with their general conduct and character. His account, though short, is quite sufficient for our

purpose. Indeed it is highly satisfactory.* 'After this public act of emancipation,' says he, (by Polverel,) 'the negroes *remained quiet both in the South and in the West*, and they *continued to work upon all the plantations*. There were estates, indeed, which had neither owners nor managers resident upon them, for some of these had been put into prison by Montbrun; and others, fearing the same fate, had fled to the quarter which had just been given up to the English. Yet upon these estates, though abandoned, the Negroes *continued their labors*, where there were any, even inferior, agents to guide them; and on those estates, where no white men were left to direct them, they betook themselves to the planting of provisions; but upon *all the plantations* where the Whites resided, the Blacks *continued to labor as quietly as before*.' A little further on in the work, ridiculing the notion entertained in France, that the Negroes would not work without compulsion, he takes occasion to allude to other Negroes, who had been liberated by the same proclamation, but who were more immediately under his own eye and cognizance.† 'If,' says he, 'you will take care not to speak to them of their return to slavery, but to talk to them of their liberty, you may with this latter word chain them down to their labor. How did Toussaint succeed? How did I succeed also before his time in the plain of the Cul de Sac, and on the Plantation Gouraud, more than eight months after liberty had been granted by Polverel to the slaves? Let those who knew me at the time, and even the blacks, themselves, be asked. They will reply, that not a *single Negro* upon that plantation, consisting of more than four hundred and fifty laborers, *refused to work*; and yet this plantation was thought to be under the worst discipline, and the slaves most idle of any in the plain. I, myself, inspired the same activity into three other plantations, of which I had the management.'

From this period up to the year 1802, history furnishes no matter of complaint against the emancipated slaves. "The Colony," says Malenfant, "was flourishing under Toussaint.—The whites lived happily and in peace upon their estates, and the Negroes continued to work for them."

General Lacroix,‡ speaking of the state of things in 1797, says,

"The colony marched, as by enchantment, towards its ancient splendor; cultivation prospered; every day produced perceptible proofs of its progress. The city of the Cape and the plantations of the North, rose up again visibly to the eye."

4. In 1802, Bonaparte sent Leclerc, with a large army, to *restore slavery*. The freemen of St. Domingo refused to be slaves. Aided by the influence of their climate upon Europeans, they expelled

* *Memoire historique et politique des Colonies, et particulièrement de celle St. Domingue, &c.* Paris, 1814, 8vo. p. 58.

† Pp. 125, 126.

‡ *Memoires*, p. 311.

their invaders. Then it was that all the *whites*, as guilty of perfidy, *were driven from the island.*

5. Without the aid of any other people, and under the frown of the nations *called* civilized and Christian, the people who thus secured their freedom, have maintained their independence, to the present time.

6. They have organized a regular government, and the whole island, now called Hayti, is flourishing under its auspices, having doubled its population within the last *thirty years.*

The advocates of slavery are welcome to all the inferences AGAINST *emancipation* which they can derive from these facts. To us they prove, plainly, that *immediate emancipation*, in the worst possible circumstances, is safer than slavery. They prove that SLAVERY, not LIBERTY, is chargeable with all "THE HORRORS OF ST. DOMINGO."

Did the limits of this essay permit, we might speak of the emancipations which have taken place in Mexico, Colombia, the Cape of Good Hope, and in many other places, to a partial extent. In none of those cases have any ill effects followed, and yet, in none of them was there any *probation* or *preparation* of the slave for freedom. In several of the northern states slavery once existed and has been abolished. Though the process was gradual in reference to the mass of the slaves, yet this was only to satisfy the prejudices or the avarice of the masters. It cannot be pretended that any special means were used to *prepare* the slaves for freedom, nor do we think it can be said of any of them, that they were more fit to enjoy liberty on the day they received it, than when it was first determined to grant it to them. We pass to an examination of the more recent liberation of the slaves in the

BRITISH WEST INDIES.

On the First of August 1834, slavery was abolished throughout the British Dominions. This act extended to about 800,000 slaves, chiefly in the West Indies. It is remarkable, that as soon as the slaveholders saw that emancipation was inevitable, they forgot all their apprehensions of danger in their earnestness to secure the largest possible *compensation*. The mother country proposed to her colonies a system of apprenticeship, wherein the slaves should serve their masters six years longer without wages, subject to punishment only from special magistrates, that they might become accustomed to liberty *by degrees*. The islands of Antigua and Bermuda, had the good sense to prefer *immediate emancipation* to this absurd plan of coming at it by degrees. But in regard to *all* the colonies, we remark, that the experiment, thus far, has been perfectly *safe*. The former slaves have every where continued to labor, and with no interruption, except in some cases where *the masters have refused to yield the whip*. From the islands where emancipation was immediate and unconditional, no complaint has been heard. Let any candid reader peruse the following account

of the change from despotism to law as it occurred in Jamaica, and ask himself whether slavery can be abolished *too soon* for the good of all parties.

"THE FIRST OF AUGUST."

"Yesterday being the day on which, according to law, Slavery ceased in the West India Colonies, and which was declared to be a holiday by the act of last Sessions in aid of the abolition act, all the public offices in this town remained shut; but, instead of the noisy drumming which it was expected would usher in the day, all was quietness, and great numbers of the new apprentices, with a proper sense of feeling, attended divine worship in the Methodist and Baptist chapels of this town, which were opened to receive them, and both were excessively crowded. They were observed to listen most attentively to the excellent instructions they received, as to their future conduct, from the pulpits of both these places of worship, and we cannot doubt it will have the proper effect upon their minds. Soon after divine service, they assembled in numbers, with their usual instruments of music, before the king's house, and saluted his Excellency and family with several hearty huzzas, whom they also entertained by half an hour's exhibition of their usual gambols, when they proceeded to other parts of the town. These enjoyments were carried on until the signal bell rung at nine, when all became quiet; and the town, as well as the neighborhood, has continued so during this day. Many of them were observed this morning busy in their grounds and gardens, in this vicinity, as if nothing extraordinary had taken place, and we have not the least doubt that all will return cheerfully to their usual occupations on Monday morning. We have the most sanguine expectations that such will be the case throughout the colony, affording us reason to hope, with the help of Providence, that a glorious—a bloodless, and we trust, ultimately prosperous, revolution in our affairs will be effected."—*St. Jago Gazette, August 2.*

The following notices of the change in several different parishes of Jamaica, are taken from the *Watchman and Jamaica Free Press*, of August 9.

"**ST. CATHERINE'S.**—The much dreaded 1st and 4th August—days that were expected to usher in massacre, rapine, and all the horrors that the fears of weak and timid men could picture, have arrived, past, and were consummated most properly as days of religious thanksgiving. The churches and chapels of every denomination of christians that were opened in the country parishes, were crowded with a clean, cheerful looking peasantry, who, I am informed, shed tears of joy at the consummation of a day so devoutly wished for. This refers to St. Elizabeth's. In Manchester, I understand, they thronged Mr. Hall's chapel, and voluntarily entered into a liberal subscription to enlarge the building. Here we behold the first fruits of freedom. Slavery was never capable of such an act, and it would be contrary to reason to expect christianity to be allied to it. Now

that the monster has been exterminated, we may finally anticipate that the resources of this fine island will soon begin to be developed."

"CLARENDON.—At present I can only say, the most happy understanding seems to exist between the employers and their laborers."

"ST. GEORGE'S.—On Sunday an excellent sermon was preached by the Rector to a crowded congregation, and, I am happy to say, on Monday the apprentices turned out to work cheerfully. All the cane pieces in sight of this place seemed thronged with them, and they appeared to labor most willingly."

"ST. THOMAS' IN THE EAST.—What has become of the denunciations of the *pros*? Whither have fled all the fearful imaginings of the timorous? The Rubicon has been passed, and no conflagration! No cutting of throats—no plucking of beards, but peaceful, contented labor."

"TRELAWNY.—A conviction that you will be anxious to know how the *glorious first day of August* went off in the country and more populous parishes of this important island, induces me to send you the following account, which may assist to remove forever the false views and tormenting fears of persons whose minds, through the accursed and now forever defunct system of slavery, were involved in a thralldom the most odious and abhorrent to considerate and philanthropic men."

"ST. JAMES'S.—Things have gone off quite peaceably with us at Montego Bay. Such crowds of people as poured into the town on Friday and Saturday I never before saw. Joy and gladness were depicted in every body's countenance. Amongst all the people that thronged our streets, I did not see a single person in a state of intoxication."

Of the same nature are the accounts from all the parishes except St. Ann's. On the latter, the Editor of the *Watchman* thus remarks:—

"We are not a little concerned to hear of the unsettled state of things in the parish of St. Ann, and hope that no improper means have been employed to irritate the minds of the negroes in that quarter, though there is a rumor afloat that one of the honorable members of the House of Assembly for that parish has endeavored to induce his apprenticed laborers to enter cheerfully upon the new scheme, by turning his cattle into their grounds, in order that the whole of their provisions might be destroyed. We hope for his own sake that the gentleman alluded to will avail himself of the earliest opportunity of contradicting this statement, if it be untrue. But if the rumor be correct, we ask who can wonder at the dissatisfaction manifested by his former vassals. We could enlarge, but, till we hear more on this subject, forbear."

We have carefully examined the files of the *Watchman* from this time down to the 4th of October, and we find no contradiction of this "*rumor*."

From more recent accounts it appears very clearly, that, if the planters do not have labor sufficient to gather in their crops, they may thank their own avarice and obstinacy for the deficiency. From the facts already developed it appears, as indeed the slightest observation of human nature might teach us, that any approach towards freedom is better and safer than continuing in oppression.

If Emancipation was safe in St. Domingo, if it is safe in the British colonies, if it has been safe wherever it has been tried, why should it not be safe in the United States? We have 2,250,000 slaves, it is true; but they are not crowded into one mass. Nowhere does the black population much exceed the white—nowhere is it very dense; whereas in the small island of Jamaica, 331,000 slaves were crowded in with a population of only 15,000 whites! Now can it be believed that if *the slave-holders themselves*, and that is all we ask, should abolish slavery, they would find the least difficulty in the world, in keeping order and procuring all necessary labor?

AMALGAMATION.

The opponents of universal emancipation and equality of rights, say, "It would produce an *amalgamation* of the white and black races."

Q. Why do you dread such an amalgamation?

A. Because there is a *natural repugnance* between the two race.

Q. Then where is the danger of its taking place? Must *injustice* be added to *natural repugnance* to prevent a violation of *nature*? Cannot nature defend herself?

The colored people do not ask for intermarriages with the whites; nor do the abolitionists for them. They ask only for justice—mere equality of protection, from government. But, says the objector, your scheme, if carried into effect, will certainly produce amalgamation! Will it, indeed? What then has become of the "*natural repugnance*?" And, where will be the harm? Will the parties intermarrying be dissatisfied? Then why did they do so? Will the public? What business have the public to interfere with people's marriages? While every body does as he or she pleases, where is the cause of dissatisfaction?

O, says the objector, but it *will happen*. "If you educate the blacks, and treat them as you do the whites, there will be intermarrying. How rational! An overgrown baby sees its nurse sweetening a dose of rhubarb, and falls into a passion. What is the matter? The dose is not for you, child, says the good-natured nurse. No matter, no matter, put it up; if you keep sweetening it, by and by *I shall want to take it!*"

Again, *slavery* produces amalgamation at the most rapid rate possible. Witness the increase of mulattos at the South. The abolition of slavery would check amalgamation. Are the abolitionists, then, labouring to produce amalgamation?

Abolitionists have never taught that amalgamation is necessary

to the elevation of the colored people. They always teach the contrary. Believing, as they do, that the colored race is *not* inferior to the whites, they do not suppose that the colored people would be elevated by intermarriages. *This* notion always springs from the belief of their inferiority. Accordingly, the *opposers* of immediate emancipation have repeatedly asserted that the colored people cannot be elevated without intermarriages. And yet they profess to desire that emancipation may ultimately take place. Who, then, are in favor of amalgamation, the abolitionists or their opponents.

Wherever you find the colored people well educated, virtuous and enlightened, according to the wishes of the abolitionists, *there* you will find them living in families according to the institution of marriage, and forming alliances with those of their own color. The amalgamation taking place is connected with the degradation, and not with the elevation of the colored people. Why then should they be kept in degradation, for fear of amalgamation?

NATURAL EQUALITY.

The abolitionists hold with the Declaration of Independence, "that all men are created equal." What do they mean? That all men are physically equal? That one can have no more wealth than another? nor more learning than another? That the parent shall have no right to the services of his child? That the wife shall not be in subjection to her own husband? That criminals shall not be deprived of their liberty? No. They mean, according to the plain dictates of common sense, that, in coming into this world, and going through it, all men shall have an *equal and fair chance* to exercise all their powers of body and mind for their own happiness. Of course, they mean that no man shall encroach upon another. That one man shall have as good a right to acquire wealth as another. That one parent shall have as good a right to the services of his own children as another. That every wife shall be in subjection to her own husband, and to no one else; and that no man shall be deprived of his liberty for an alleged crime "without due process of law." Slavery violates natural equality in all these respects; and in the last respect it is not only contrary to our Declaration of Independence, but *to the Constitution of the United States.*

THE REMEDY FOR SLAVERY.

This is plain. Public opinion is now wrong. It holds that slavery is right *under present circumstances*, and *for the present* must be *continued*. This must be set right by presenting facts and arguments,—a *moral influence*. The reformation has commenced, both at the North and the South. The more the subject is discussed, by the pulpit, by the press, at the bar, in the legislative hall and in private conversation, the faster will the change proceed. When any individual slave holder is brought to believe that slavery is sinful, he will immediately emancipate his own slaves. When a majority

of the nation are brought to believe in *immediate emancipation*, Congress will, of course, pass a law abolishing slavery in the District of Columbia. When the people of the several slave states are brought upon the same ground, they will severally abolish slavery within their respective limits.

WHAT OTHER NATIONS THINK OF AMERICAN SLAVERY.

REPORT OF THE BRITISH DELEGATES.—The London correspondent of the New-York Observer gives a brilliant account of the return of Drs. Reed and Matheson, and of their reception in London. We copy a part of the account of one meeting, where they touched on the subject of SLAVERY.

"As was very proper, they touched a little more upon our vices, and I hardly need tell you, that one grand one was slavery. They treated us very generously; but the mere mention of American slavery in England, throws a cloud over our reputation, and for a moment seems to extinguish the light of every virtue. In all but this, the meeting was as good as last night. The feeling was otherwise so delightful, I could have wished that this subject might have been left untouched. But alas! it is a sad and sore subject. It blights our character, and seems to leave nothing worth having, in the eyes of the world, as long as this remains. It was said to me to-day, 'It is moral influence that has done it away with us; how can it exist in America, if there is such moral influence there as is pretended?' O! I wish you, or some one, could have helped me out of this difficulty. Tell them—'The nation cannot legislate on slavery.' 'But,' they say, 'does not the nation legislate over the District of Columbia? And besides, we speak of *moral influence*. Where is that? Can this living and active element of society exist among you in proper vigor, and in a wholesome state, and yet you tolerate slavery? It seems an inevitable inference, that you are unsound radically—at the core of your life. Boast not of freedom; talk not of the prosperity of religion; say nothing of the improvement of society among you, till this stain be blotted out.' "

CONTRAST BETWEEN THE MOSAIC SERVITUDE AND AMERICAN SLAVERY.

MOSAIC.

The Mosaic law regulating servitude had its foundation in generous compassion for the poor; and every one of its provisions is framed with a view to the relief of such; tends to encourage a kind and benevolent disposition in the rich and powerful; and to elevate the character of the poor.

AMERICAN.

The American slave laws had their origin in avarice; and are framed with a view to promote the secular interest of the master, and tend to produce and foster meanness of spirit in the slave, and a spirit of cruelty and tyranny in the master, and thus destroy every generous feeling in both.

SPECIFICATIONS.

1. Two thirds of all the servants in Israel were free at the end of six years; and the fiftieth year gave liberty to all. There was no hereditary servitude.

2. Jewish servitude was voluntary, except where it was the penalty annexed to crime.

3. Servants might contend with their masters about their rights; and to despise their cause was reckoned a heinous crime. Job xxxi. 13.

4. The law in Israel granted freedom to a servant who had been cruelly or unreasonably punished. Ex. xxi. 26, 27.

5. Servants in Israel were carefully protected in their domestic relations; so that husbands and wives, parents and children, must not be separated. In case the mother did not get her freedom as soon as her husband, the children remained with her; and the master was bound to receive him to service again, if he chose to live with them.

6. The law of Moses secured to servants the means of religious instruction and consolation.

7. The law of Moses required every one to love the stranger as himself, and forbade any one to vex or oppress him.

8. If a servant escaped from his master and fled to the land of Israel, the law commanded every one to protect him; and forbade any one to deliver him to his master.

SPECIFICATIONS.

1. American slavery is perpetual to the last moment of the slave's earthly existence, and hereditary to all his descendants to the latest posterity.

2. American slavery is involuntary, and inflicted for no other crime, than having a skin not colored like ours.

3. Slaves can make no contracts, and can have no legal right to any property. All they have and are, belong to their masters.

4. An American slave may be punished at his master's discretion without the means of redress. And the master can transfer the same despotic power to any other person: so that on the side of their oppressors there is power; but they have no comforter.

5. American slaves are entirely unprotected in their domestic relations; so that husbands and wives, parents and children, may be separated at the sovereign will of the master.

6. The operation of the laws in America tends to deprive slaves of religious instruction and consolation; for their whole power is exerted to keep slaves in a state of the lowest ignorance.

7. The American law views every black stranger an enemy, and considers him a slave until he proves his freedom.

8. If a slave escape from his master, and flee to any part of the United States, the law forbids any one to protect him; but commands that he be given up to his master.

THE LITTLE BLIND BOY.

There was a little boy who was blind. There was an Asylum for blind children in Boston, but the Directors refused to admit him because he was colored.

Mother, dear mother, do let me go!

You promised last week that I should, you know,
When you told me how happy the blind boys are,
How they sport and play, and are free from care;
How they learn with their finger ends to read,
And go every where with no one to lead,
And sing like a bird from its tight cage freed—

Mother, do let me go!

They pity the blind boy, they weep for his woe—
I would, my son, but the men say, *No!*

And love to give (if his skin is white,)
To his darkened mind, truth's holy light;
But how can they see through your sooty skin,
To be perfectly sure there's a soul within?
And to teach a brute—why, 'twould be a sin—

So the kind hearted men say, *No!*

But mother, I *know* I've got a soul!

It burns in my breast like a living coal—

It restlessly struggles, and pants to leap out

From its prison so dreary to wander about:

Let me go to the men, for although they can't see

My soul through my skin, yet they *can set it free!*

Oh, when I can read, how delightful 't will be—

But how gloomy 't is now!

My son, it would do you no good to go—

I begged them with tears—but they answered, "*No;*

For how can the children whose skins are white,

In their studies and sports with a black boy unite?

They would hate him so much that they could not stay;

It would break up their work and spoil their play,

And their parents would come and take them away."

So 't will do no good to go.

But how will they *know* I am not white?

Can they learn (as they do to read and write,)

By their finger ends? And, mother, did they

Who gave them their houses and money e'er say,

That a black outside was good reason why

A blind boy's mind in darkness should lie?

Did they do what they ought for the *soul* that can't die?

Or thought they alone of the *skin*?

I would tell you, my child, had I ever been taught;

The same questions I asked, but they answered them not;

They told me—and scornfully bade me go back—

"They'd have nothing to do with a boy that was black."

But though life's richest blessings you ne'er can enjoy,

And still must remain a blind negro boy,

Be contented, my son, for 'tis certainly true,

That MANY WITH EYES ARE FAR BLINDER THAN YOU.—*S. S. Instructor*

12 RECEIPTS INTO THE TREASURY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

Albany, N.Y., collection in Mrs.	Norwich, Conn., mon. sub.	9 50
Heely's school, . . . \$10 00	Palmyra, N. Y., friend, . .	0 50
Colored people, . . . 14 62	E. S. Townsend, . . .	10 00
Julius R. Ames, . . . 5 00	Peekskill, N.Y. Dr. J. Brewer,	8 00
A friend, . . . 5 00	Perry, " friends, . .	2 50
Athens, N.Y., Charles Mariot	J. Andrews, mon. sub. .	12 00
Auburn, N.Y. colored people	Mrs. L. L. Andrews, .	3 00
Austinburgh, O. month. sub.	Perry Centre, " collection,	5 13
Bath, Me., John Taylor, .	Perry village, " "	8 25
Boston, Mass., S.E. Sewall, .	M. H. Fuller and L. M'Kee,	1 00
Brighton, N. Y., mon. sub.	H. Phoenix, . . .	5 00
H. Charter, 25, Barnes, 1, 50,	Peterboro, G. Smith's school,	3 00
Buffalo, N. Y., D. Bowen .	A friend, . . .	0 50
E. A. Marsh, . . .	F. Dana, mon. sub. . .	2 00
A. Bryant, \$1; a friend, 0, 94,	A. P. Lord, mon. sub. .	1 00
W. A. Whiting, . . .	A. S. Soc.	10 31
R. W. Padleford, . . .	Philadelphia, Female A. S.	
J. P. Morgan, . . .	mon. sub. 2 months, . .	20 00
Mon. sub. colored people, .	Pittsburgh, Pa., J. B. Vashon,	3 00
Col. of colored people, .	Providence, R. I., A. S.,	10 00
Canandaigua, N. Y., col. peo.	Riga, N. Y., H. Brewster,	3 00
Cattskill, " F. N. Wilson, .	Rochester, N. Y., friends,	2 00
R. Jackson, 5; a friend, 1,	Colored people, . . .	16 22
Cazenovia, N. Y., L. D. }	Rome, " friends, . . .	8 31
Coman, 50, L. Burnell, \$5, }	Skaneateles, " J. C. Fuller,	5 00
Farmington, N. Y., Friends,	Schenectady, " col. people,	12 52
Mon. sub. 2 25, J. Ellison, 2,	A friend, . . .	0 50
G. Haredeen, . . .	Troy, N. Y., " . . .	11 19
Fayetteville, N. Y., a lady,	Utica, " " . . .	6 55
A. Goff, 1; J. McVickar 3,	S. Lightbody, . . .	20 00
Geneva, N. Y., col. people,	Four friends, . . .	10 00
Ithaca, N. Y., col. people,	A. B. Johnson, . . .	5 00
Lansingburg, " " . . .	M. Wells, . . .	1 00
Little Falls, " " . . .	A. Stewart, Esq. . . .	10 00
Lockport, " " " . . .	J. C. Delong, . . .	10 00
Mendon, " friends, . .	J. Snyder, . . .	1 00
Munsville, " collection,	P. Thurber, . . .	5 00
John Alden, mon. sub. .	S. Kellogg, . . .	10 00
Nelson, O., A. S. Soc. .	Warsaw, N. Y., mon. sub.	3 75
N. York city, Dr. A. L. Cox,	J. C. Bronson, 1; friends 1	12 2 12
John Rankin, mon. sub.	Weld, Me., J. Abbott, . .	6 30
Wm. Green, Jr. " " .	Westchester, N. Y., a friend,	20 00
S. S. Jocelyn, " " .	Whitesboro', B. Green, m. s.	1 00
T. L. Jennings, 25, friend,	Mon. sub. Oneida Institute,	11 00
Mon. Concert at Chat. Ch.	R. Hough, . . .	8 00
N. Y. Mills, mon. sub. .	Dr. W. A. Clarke, . . .	1 00
B. S. Walcott, . . .	Zanesville, O., A. S. Soc.	6 00
L. S. Wood, . . .	Henry Keep, N. Y., . .	20 00
N. Ferrisburgh, mon. sub.	Rev. J. McCord, . . .	0 25
R. T. Robinson, Vt. .		
N. Hempstead, L. I., J. Titus,	Total,	\$858 79

must be furnished. Neither can agents, whose business it is to breast the tide of pro-slavery sentiment in public discussion, support themselves. One thing at a time is as much as any man can do, WELL.

Under this urgent necessity, the Executive Committee propose the following plan for raising funds.

1. They invite *every* abolitionist to give *something* to the Society, *statedly*. [The last Monday in the month, which has been set apart as a concert of prayer for the enslaved, will be a very suitable time for this contribution. Prayer and action should go together.]

2. While larger sums are requested of such as are able to give them, they would invite each person to give 12 1-2 *cents monthly*.

3. They recommend to their auxiliaries to appoint collectors who shall receive this monthly contribution, and pay it over to our treasury.

4. In places where no such societies are established, they will request suitable persons to act as collectors.

5. Whenever *five dollars* or more are collected, it should be remitted, without delay, to the parent Society, *by mail*. This conveyance is almost perfectly safe, and the use of the money for one month, in this advancing cause, is worth more than the *postage*.

6. To every person who becomes a collector and *remits* the money collected, a package of the ANTI-SLAVERY RECORD will be sent, sufficient to supply each subscriber with one copy for every 12 1-2 cents contributed.

This plan is commended to your candid attention. Something *must be done*. Is it too much to ask of any abolitionist that he should do what is here proposed?

Will you not then take so much interest in this matter, as to request the A. S. Society in your place immediately to appoint one or more collectors, male or female, and take other necessary measures, by a public meeting or otherwise, to have this plan promptly and thoroughly carried into execution? And if there is no auxiliary in your place, and it should be thought inexpedient at the present moment to form one, will you not yourself go forward, with such suitable assistants as you may choose to engage, and make application to every friend of immediate emancipation, for aid in this glorious cause?

With great respect, your fellow-laborer in the cause of humanity,

E. WRIGHT, JR.

Sec. Dom. Cor. Am. Anti S. Soc.

Anti-Slavery Office, 144 Nassau-st. New-York, June 1, 1835.

N. B.—Remittances should be made to JOHN RANKIN, *Treas. Am. Anti-Slavery Society*, No. 8 Cedar Street, New-York.

SUICIDE.—A negro man, named *Michael*, (a slave,) committed suicide, in the jail of this county, on Tuesday night last, by hanging himself.

The circumstances which led to this melancholy act, we learn, are as follows:—He was recently sold, by a Mr. Barnett, of Howard county, to Mr. J. E. Fenton, of this county, by whom he was immediately shipped for the *South*. At the mouth of the Ohio, he contrived, by filing off his irons, to make his escape—and returned to this county, or Howard, where his wife resides. He refused to be sent to the South, unless his wife should also accompany him; and being armed, would not surrender himself but on these conditions. He was, however, by stratagem, finally taken, and placed, for safe keeping, in our jail—when, finding that he would in all probability, never again see her, he resolved to end both his life and his servitude.—*Missouri Intelligencer*.

CIRCULAR.

BY THE CENSUS OF 1830, THERE WERE IN THE UNITED STATES 2,009,050 SLAVES—ONE SIXTH PART OF THE ENTIRE POPULATION!

"A slave," says the law of Louisiana, "is one who is in the power of a master to whom he *belongs*. The master may sell him, dispose of his person, his industry and his labor: he can do nothing, possess nothing, nor acquire any thing, but what must belong to his master. The law of South Carolina adjudges slaves "to be *chattels personal* in the hands of their owners and possessors, and their executors, administrators and assigns, *to all intents, constructions and purposes whatsoever*." And this is declared to be FOREVER.

In accordance with such laws, these MILLIONS OF HUMAN BEINGS are degraded and held down to the condition of PROPERTY—to the level of BRUTES—in a land professing to respect equality of human rights, and to be governed by impartial law! This caused one of the best friends of our country to exclaim, "While I am indulging in my views of American prospects, and American liberty, it is mortifying to be told that in that very country, a large portion of the people are slaves! It is a dark spot on the face of the nation. Such a state of things cannot always exist.—*Lafayette*."

To

In view of these facts, the American Anti-Slavery Society address you, as a *man*, a *patriot* and a *Christian*, and ask, What will you do to relieve the oppressed, to save your country, to honor that gospel which commands, "Whatsoever ye would that men should do unto you, do ye even so to them"? As a Christian, you will acknowledge three things to be true:

1. God requires the system of American Slavery to be *immediately abolished*.

2. He makes it the duty of every man to do *his part* in this work, without delay. If a **slave-holder*, he should be so no more; if not, he is bound to bring the law of love home to the consciences of his erring neighbors.

By pressing plainly the requirements of God's law upon the consciences of the oppressors, we may hope to bring our oppressed fellow-citizens to the enjoyment of their rights, *and in no other way*. "If thou take forth the *precious* from the *vile*, thou shalt be as my mouth"—"SAITH THE LORD."—Jer. xv. 19.

It is plain that when such a mighty evil is to be grappled with, success is not to be expected without labor, courage and perseverance. Sacrifices are to be made. The cost must be counted, and there must be a devotion to principle without reserve. Those friends of the enslaved who would break *every* yoke are comparatively few, though rapidly increasing. It behooves them, therefore, to enter upon a *system of operation* which will bring into exercise their *whole* strength, to the greatest advantage.

There are two obvious ways of operating to change public sentiment. 1. By agents or lecturers. 2. By the press. Lecturers *may* be excluded; or their voices may be drowned by the clamor of a *mob*. But the press cannot be silenced without sweeping away the last vestige of liberty. This engine has always triumphed over *brute force*, and it always will. At least we hope so.

But the press cannot be used without funds. If every fire-side in the land is to be visited with the moving tale of oppression, the *means*

*See above, the definition of slavery made by slave-holders themselves.